The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 26.—Vol. V.] LEXINGTON, KY. WEDNESDAY, DECEMBER. 24, 1828. [Whole No. 234

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

RELIGIOUS.

For the Western Luminary.

THE ANXIOUS SEAT.

Mr. Skillman,

Knowing your pacific disposition, and your extreme reluctance to admit into your columns any thing having the most slight resemblance to controversy, I would not trouble you with the following communication, were I not persuaded that something on the subject is called for, by the best interests of religion in Kentucky.

In the Luminary for Sep. 10th, I published a piece, one design of which was to correct some very gross misrepresentations of the manner of conducting revivals in Kentucky, published in the Christian Advocate for August 1st, in the form of a letter from Louisville. In the Advocate for Oct. 24th, the Editor makes a laboured attempt to acquit his correspondent of the charge of misrepresentation, and, in effect, to substantiate all that he had said. The following are some of his remarks.

"THE ANXIOUS SEAT.

"A piece under this head has made its appearance in the "Western Luminary," and has been copied into several periodicals of the day. The remarks contained in this article are professedly founded on a communication from one of our correspondents in the west, who asserted that "some who used to think the Methodists departed from gospel order, when they received unconverted members into the church, are now admitting members with less appearance of regenerating influence than our system would admit. Anxious seats are provided, and when any persons venture to sit on those seats, to which they are generously, and sometimes pressingly invited, it is considered an evidence of their qualification for christian fellowship. They are taught to believe that they are regenerated, and that they shall never fall from grace."

"The writer of the article in question, thinks this a gross misrepresentation, and threatens us with a most awful "curse for having borne false witness against the ministers of Christ." To prove that this is an untrue representation of the manner of proceeding in some of the western states, the writer goes on to narrate the progress of a revival of religion in the western part of this, New York, state. This is really a surprising method of proof. Suppose we were to assert, on the authority of a respectable correspondent in Kentucky, that a Presbyterian minister in that state had denied his belief in unconditional predestination. A writer in the western part of York state takes the alarm, cries out misrepresentation! To prove it he asserts that he is acquainted with a number of ministers in this state, who would burn before they would renounce their faith in that doctrine. Would this be considered, by impartial judges, as substantial proof—a full refutation of the slander?

"In regard to the correctness of the statement of our correspondent, all we know is, that his character is such that we are persuaded he would not wilfully misrepresent any thing, nor any man, or body of men. We therefore relied on the accuracy of his statements, and shall do so until we have something more weighty to set them aside than what is contained in the article before us."

Now this would be an admirable vindication of the writer from Louisville, and would present me in as ridiculous a light as the Editor seems to have designed, if it were true. But in this respect the Editor appears to have been as unfortunate as his correspondent. For the writer of the article in the Luminary was in Kentucky—was writing to the Editor of a Kentucky paper, and, as must have been evident to the most cursory reader, was speaking of the revival which prevailed in that state. Neither is there, so far as I can see, any allusion or unguarded expression in what I said, which renders the meaning ambiguous. What then could have induced the Editor to pretend to understand me in the way he has? I can assign no motive, except it be the following: That by informing his readers, few of whom have access to the Luminary, that the writer in that paper was speaking of a revival in New-York State, and was protesting that the abuses complained of did not obtain there, it would then be an easy matter to shew that he reasoned very illogically in attempting to prove from this fact, that they existed no where else; or that in Kentucky it was not the custom to 'consider those who occupy anxious seats as regenerated, and beyond the possibility of being lost.' Those who will receive one misrepresentation as a justification of another, will consider this statement of the matter satisfactory; others will esteem this correspondent a calumniator, until they see 'something more weighty' than any thing the Editor has advanced, urged in his defence. But the Editor appears determined to believe that the charges are well founded—tells us that his correspondent is a man of veracity. We hope he has had better reasons to believe him such than are afforded by the document now under consideration, for surely it would be far from convincing us that he was remarkable for truth.

There are other things in the Editorial article under consideration equally exceptionable as what we have noticed, but we presume that any farther remarks from us at present are unnecessary. We will therefore close this unpleasant subject, by remarking,

1st. That the writer had been in most of those congregations in Kentucky where the revival prevailed, during the height of the excitement, and was an eye witness to what occurred on those occasions—he is also well acquainted with, perhaps, every minister whose labours had been extensively blessed in carrying on this work—knew their method of procedure, and therefore felt perfectly safe in giving a general and unequivocal denial to the charges contained in the Advocate.

2. As the Editor has intimated that something more will probably appear in the Advocate on this subject, we would caution both him and his correspondent, that in their zeal to fasten upon others the charge of unfaithfulness to souls—and of doing the work of the Lord deceitfully, they may not only be guilty of 'injuring their neighbours by misrepresentation,' but may also be found among those who 'fight against God.' For after all the equivocations that can be made, this is the infidel side. Infidels and worldlings, as was before remarked, have opposed this revival in various ways—this correspondent has opposed it by misrepresentation—by *gross misrepresentation:* And the Editor has done himself but little credit, either as a logician, a candid writer, or a Christian advocate, by endeavouring to clear him of the charge of abetting the cause of infidelity by declaring that the Methodist Church are not infidels; and thus endeavouring to involve him in a mist, till he could get out of sight, by directing the reader's attention to another object. With the Methodist Church, as such, in these remarks, we have nothing to do; but with this correspondent, and those who endeavour to support him in his charges, we have. And we hope that hereafter we shall see no more disingenuous attempts to divert the mind of the reader from the main subject at issue.

To conclude: From what has already occurred in relation to this subject, the ministers of the gospel may learn an important lesson.—Dear Brethren, if you have been misrepresented, we believe the Lord has had some wise purpose in permitting it thus to be. We have confidence, that in this, as in all other similar occurrences, he 'will cause the wrath of man to praise him.' Perhaps he has permitted you thus to be evil spoken of, to make you more humble, more prayerful, and to guard you against unfaithfulness in your dealings with sinners; And thus, while your accuser 'thought evil against you, God meant it unto good.' G.

THE JEWS.

The Jews every where seem to be in a most interesting state of inquiry. The Rev. Messrs S. R. Maitland, and A. M'Caul, write in the most cheering manner from Poland. "On Saturday week," says Mr. Maitland, "the Missionaries were actually overrun by them. I found the house full when I went up in the morning, and in the afternoon I saw, at least, I think, 150 outside the gates who could not get on the premises, and a great many in the yard who could not get into the house." He states further, that the eagerness of the Jews to hear, had induced the Rabbi to take the most vigorous measures to prevent it; but though this partly succeeded, yet that many came in spite of the prohibition. The intrepid missionary Wolff, has reached Alexandria, where he has preached in Italian and Arabic, to his unbelieving countrymen. He is determined, if permitted, to go to, and remain in Palestine, to proclaim the glad tidings of salvation to the lost sheep of the house of Israel. Lady Georgiana, his wife, appears equally zealous and useful as himself, by her conversations with the Jews, and particulary with the females.

In the midst of this excitement, it is remarkable to notice how the way is clearing for Scriptural knowledge.—Many respectable Jews, alarmed at the progress of the Missionaries, have written letters to different parts of the continent of Europe, urging upon their brethren the necessity of promoting a Scriptural Education, and of the ministers regularly expounding the Old Testament to the people, for the purpose of preventing their conversion to Christianity! It is thus they are combining to enlighten each other, by a reference to the pure fountain of all light, the revealed will of God: and in the hands of Him who worketh by what instruments he sees best, may lead the unhappy Jew from the study of prophecy to its fulfilment, from the recorded promise of a Messiah to his actual advent, and death upon the cross for his transgression.—*Phil. Rec.*

RELEASE OF CONVERTED JEWS.

The London Jewish Expositor for October, contains a very interesting account of the release of the converted Jews, John Baptist, and John the younger, after a cruel imprisonment of fifteen or sixteen months, in the Turkish Bagnio, for their religion. The case of these persecuted men had become extremely interesting, from the resolution and boldness with which they have persevered in embracing the religion of Jesus, and suffering for his sake. They were at first thrown into prison for six months, and at the close of that period, without any accusation or reason given, their sentence was tyranically extended to *three* years.—"On addressing a petition to the Grand Vizier, requesting to be released,—at once, and without any apparent cause or provocation, a new firman was sent to the Bagnio, commanding that their imprisonment should be continued for *three years* longer; that no one during that period should dare to demand their deliverance; and that any one doing so should himself be thrown into the Bagnio with them."—*Reli Int.*

From the New York Observer.

MESSRS EDITORS—We have lately received a letter from the Missionary Seminary at Basle, in Switzerland, and as it contains much intelligence which we thought would be interesting to the Christian public, we have sent you a copy, with a request for its publication. You are at liberty to publish such parts of it as you think proper.

Publishing Committee Society Inquiry.
Auburn Theol. Sem. Nov. 21, 1828.

—

BASLE, Sept. 15, 1828.

Dear Brethren—It has given us great pleasure to hear something of you, of the religious activity in your own country, and of the revivals which took place in many cities of the Union. For this time we cannot give you many new particulars of the state of our Seminary, because it is much the same it has been at the time of our last communication to you, only that four brethren are gone out from us, to announce the word of the cross to those who would be lost without it, and that fourteen other able young men were some weeks ago admitted into our Institution, who all have the earnest desire to work in the vineyard of God as long as it is day, and as long as there is one soul who has not found Him who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous unto good works. Now we are in number forty two. [Here follows a long list of names of missionaries, and stations where they are laboring, which we omit.]

Mr. F. Gerber and E. Metzger have their labors assigned to them on the coast of Sierra Leone, and consume their strength not without much good success. The first, in the last Summer, made a journey for the restitution of his health to his native country, where he gave us an account with respect to his labors, which was very interesting and gladdened the heart. He related to us, that after a long time of waiting, before he durst observe any fruit of the seed which he had scattered, he at length was by a rich harvest plentifully rewarded. At this period he perceived in the mind of his negroes an inward sorrow and a heaviness of their hearts, of which he did not know what to make. But in the Christmas night, 1826, he heard a clamor in the girls' school; he went thither directly; and on his entering the school, he found all the scholars lying on their knees, weeping and praying to God for the forgiveness of their sins. Some elder girls confessed many sins, of which nobody should have suspected them. In others the strife between the spirit of this world and the spirit of God was visible in their very gestures In one instance an elder girl was crying in the distress of her soul, when a little girl (about five years of age) spoke to her of the blood of Christ, which purifies the most wretched of sinners. Their former idol worship now clearly appeared to them in all its sinfulness, and they confessed to their minister their having up to this time lived in such idolatrous practices; though many of them were baptized and frequented the church. Such a power of the Holy Spirit was evident in all of those (about 30) girls, that even the most hardened felt its energy, and would not oppose its progress in those that were obedient to this call of the Lord. The missionary, from the very nature of the fact, saw that it was a work of God, and only wished not to hinder it. By and by they became more quiet, but desirous of the word of God, and consistent in their behaviour. About four weeks afterwards, the same revival took place with the boys in their school. [These children were most of them from five to fifteen years of age.] This mighty change in these heathen children made also a deep impression on the minds of the elder people, so that from that time many of them, especially women, came with the serious question, "What shall we do to inherit eternal life?"

This, dear brethren, we think to be something like the revivals which you speak of as often happening in your own country; and this we believe to be a remarkable instance of the spreading of the glorious Gospel. There are no such striking revivals in our country, but yet the energy of the Gospel exhibits itself more mighty than ever; and the Spirit of God is working not only upon the lower classes of the people, but also upon the hearts of the great; so that many of these now not only are favorable to the good cause, but also belong to its supporters and promoters. Among these great of the world, the King of Wertemberg distinguished himself in favoring those who believe in Jesus Christ. He interests himself so much for Christian institutions in his country, that he has himself visited some private schools in which poor neglected or orphan children are instructed, which he also has presented with a liberal contribution. Wertemberg is almost the most blessed country of all which are known to us, with respect to vital piety. The number of its inhabitants is reckoned to be not quite two millions; and of these, it may be said that about sixty thousand belong to the flock of Christ or his invisible church, who, however, are different with regard to forms of outward things, or what you might call the out buildings of the system of Christian doctrine; but yet they profess one Lord and God, and do serve him alone and worship him in spirit and truth. The means which keep this country in a state of vital Christianity, are, besides others, the many truly converted ministers, who are very careful about the plain preaching of the pure word of the cross; and in these their labors they are assisted by the faithful prayers of many members of their congregations, so that the work of the Lord is growing intensively and extensively. When changes of the heart take place they generally do so in a hidden manner, and become evident almost only by their fruits. Conspicuous revivals are observed in such souls as were living before in open vices.

Some years ago, a new life of God began to show itself active in the hearts of some Roman Catholic priests in the kingdom of Bavaria; and by and by they began to observe the ceremonies as by matters, and the preaching of the saving Gospel as the main point. Two of them are Mr. Lind and Gossner, who cheerfully confessed Christ and him crucified, whom their souls had found to be the Saviour of mankind. The more they freely preached the unsearchable riches of Christ, the more people were caught in the net of Gospel truth, and by earnest prayer found grace in the blood of Jesus Christ. This immediately caused a great excitement. From the neighborhood thousands flocked together, to hear that new thing, "Salvation by faith alone," preached to them. Mr. Gossner once preached the glad tidings before an assembly of about ten thousand, in the open air. These two men, Gossner and Lind, and many of those that believed in Christ, by them, had to suffer hard persecutions by the foes of the word of God, and at last they were driven away out of their country; yet they all remained faithful unto the Lord, and grew in his knowledge, so that many people, who were children of darkness, by their ministry (in Russia also whither they had been obliged to flee) became the children of light.

A similar revival took place in the Grand Duchy of Baden, in the village of Muelhousen, by the Rev. Mr. Henhoefer, where about half of the inhabitants of the village, from inward conviction of the truth, left, with him, the Roman Catholic Church, and joined the Protestants.

But the most striking revivals happened in the parish of the Rev. Mr. Boos, a Roman Catholic priest, but a faithful believer in Christ. Hundreds of immortal souls were led to the same happiness, and became righteous by the grace of Christ. But he was persecuted very much, and often put in prisons, for his preaching every where caused a great excitement. Thus it happened, that he always was stationed at other places, and every where glorious and rich fruits were evident, because he was very faithful in his office. Thus the work of God went forward till his death, which ensued in the year 1826. A great activity for the spread of real Christianity is visible among the learned, and for the advantage of it a number of such men in Germany have joined together, and are publishing a newspaper (Evangelische Kirchen-Zeitung,) in which they militate for the divine truth, and hold forth the leading doctrines of the Gospel, and so strive to form the judgment of their readers,—a thing very necessary among the reading population, who have for a length of time been fed with books full of infidelity. (This was and still is the case in France also.) And although this newspaper has found many antagonists in such men, who do not wish that their works are brought to light, because they are not founded on the truth of the word of God, yet these defenders of the Gospel proceed the more courageously in the good work begun, believing that the Lord our God will gain the victory at last.

Another proof that the Lord is reviving the places which had been lying waste, is his having raised up in several Universities some young men, who, dispersed over different countries of Germany and Switzerland, still continue their Christian intercourse, which proves a great blessing and means of satisfaction to them. That these enterprizes to put a stop to the corruption, have already been crowned plentifully by the Lord's grace, is to be concluded from the activity with respect to the conversion of the Jews, and the Bible and Missionary Societies, which to see we have had some days ago a happy opportunity, when these Societies celebrated their anniversaries in our city. Many pious friends from Germany, France and Switzerland, assembled here during these days, to hear what great things the Lord hath done in the last year, and indeed much has been done by the help of the Lord. Three small Auxilaries, collecting subscriptions and donations for the distribution of the Bible, and active for the spread of the word of God, in our town (which contains only about 20,000 inhabitants) have of late been formed.

In this rapid survey, many hopeful aspects will present themselves to you, but yet we cannot but tell you that very little has as yet been achieved, of what charity calls us to do. Yet almost every where the Lord makes bare his arm, and re-

veals the converting and enlightening power of his grace. Dear brethren! in casting a view on the work of the Lord in general, we cannot but thank the Almighty for all that he has done for his Kingdom, and that his gracious Providence has permitted us to be born in such a blessed time. May it please him to extend his kingdom much more, and to manifest his glory in our own hearts and lives, and in the hearts of all mankind.

In behalf of the missionary students in the Seminary at Basle.

C. H Bonwetsou.

THE TEN LOST JEWISH TRIBES.

The following paragraph, from a late German paper, furnishes an interesting subject for inquiry.

"After having seen some years past merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, *two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere*, by the Jewish families, *who form a third part of the population*. In Bucharia, (formerly the capital of Sogdiana,) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic mission far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East."

Much interest, says the Caledonian Mercury, has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence in Bucharia of such a body of Jews as that here mentioned, amounting to one third of the whole population; but as the fact can no longer be doubted, the next point of inquiry which presents itself is, whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are the descendants of the long lost Ten Tribes, concerning the fate of which, theologians, historians, and antiquaries have been alike puzzled: and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings, it is said, "in the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them into the land of Assyria unto this day." In the Apocrypha, 2d Esdras xiii. it is said that the Ten Tribes were carried beyond the river (Euphrates,) and so they were brought into another land, when they took counsel together that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even in a year and a half;" and it is added, that "there will they remain, until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients, and it is, we believe, generally admitted, that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance, which these two merchants must have travelled, cannot therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plan of central Asia, forming four principal sides, viz. Little Bucharia, Thibet, Mongolia, and Mantchous, contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black, and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains, are countries populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents and towns and camps, which are transported according to the wants of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibethians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 33,000,000 of persons. The merchants of Cashmere, on their way to Yarkland, in Little Bucharia, pass through little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides except China; and when the watchful jealousy of the government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country in which these newly discovered Jews are said to inhabit in such numbers. The following facts may perhaps serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who, if we mistake not, was one of the Agents of the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cinnamore, and their vicinity, who are evidently the descendants of Jews, calling themselves Beni Israel, and bearing almost uniformly Jewish names, but with Persian terminations. This gentleman feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cinnamore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and consequently that they were a remnant of the long lost ten tribes. This gentleman also concluded from the information he obtained respecting the Beni Israel, that they existed in great numbers in the countries between Cochin and Bombay, the *north of Persia*, among the hordes of *Tartary*, and in *Cashmere*; the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian peninsula, had originally proceeded from Bucharia. It will, therefore, be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts: 1. In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. 2. They have Hebrew names of the same kind, and with the same local termination as the Sepoys in the 9th regt. Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4 Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippor or great expiation day of the Hebrews, but not the Sabbath, or any of the feast or fast days. 8. They call themselves *Gorah Jehudi*, or white Jews; and they term the black Jews, *Collah Jehudi*. 9 They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. They use on all occasions, and under the most trivial circumstances, the usual Jewish prayer—"Hear, O Israel, the Lord our God is one Lord." 11. They have no cohen, (priest) levite, or kasi, among them, under those terms; but they have a kasi, (reader) who performs prayers, and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Judah and the half tribe of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action were the spirit of nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land which was given to them for an "heritage forever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
DECEMBER 24, 1828.

TO OUR SUBSCRIBERS.

Having already published 26 numbers of the Western Luminary within the last six months, the next number will not be issued until the 1st Wednesday in January. In the meantime, we hope our friends, who have subscription papers, will procure as many new subscribers as possible, and forward their names without delay, in order that their subscriptions may commence with the approaching new year.

Our Cumberland Presbyterian friends are informed that we do most cheerfully publish all intelligence that comes to our knowledge respecting revivals of religion, &c. in that denomination.—We have not seen their last Synodical Report. If some friend will forward it to us, it shall be inserted in our paper without delay.

For the Western Luminary.

REVIVAL IN GREAT BRITAIN.

Mr. Editor—I was greatly gratified at seeing in the last number of the New-York Observer, an account of the deep interest which is felt by British Christians in our American Revivals of religion. It seems by that and other accounts that they have not been honored with those powerful effusions of the Divine Spirit which have produced such sudden and such transforming effects in various parts of our country. Many of them have been led to inquire whether those great religious excitements which take place in our country are indeed the work of the divine spirit. Like true and unprejudiced sons of the church they have decided that they are the "wonderful works of God." And they are inquiring why they also may not experience a refreshing from the presence of the Lord. And they are praying too that the Holy Ghost may be poured out upon them. At this I rejoice, and will rejoice. Is there an American Christian that will not be disposed to help them by their prayers? Should a great and powerful and general revival of religion take place in Great-Britain, I need not say to every intelligent Christian that its influence would tell upon all the ramparts of Satan's kingdom.—Already the influence of British Christians is felt in almost all the dark places of this miserable world. But what would that influence be, provided it was increased by a revival of religion tenfold. Besides, a revival in Great Britain would give a new impulse, with the blessing of God, to the revivals of our country. Its influence would be first felt like the rays of the morning sun by our Eastern brethren, and almost in the same hour would light upon our Western flocks. Our brethren in New-York, and Boston, would be electrified, and our Zion in the wilderness would lift up her head and sing because her redemption draweth nigh. How then can any American Christian forbear praying that God would pour out his spirit and revive his work gloriously in Great Britain.—When our blessed Master said "if earthly parents know how to give good gifts to their children, much more will my heavenly Father give the Holy Spirit to them that ask him," he was in earnest, and intended that we should believe him. Besides, Great Britain is ripe for a revival. There certainly must be a great deal of real piety there, else such a mighty effort would not be made for the conversion of the world. And there is a plain principle in God's word which teaches us that there are great blessings in store for that land of our Fathers. "He that watereth shall be watered also himself." Great Britain is doing more to bless the world than any other nation on the globe, or perhaps than all others. As sure then as God's truth shall last she will receive a great blesssing. Permit then, Mr. Editor, an individual to bespeak through your paper the fervent prayers of his brethren for the out-pouring of the holy Spirit on Great Britain. And as the General Assembly of our Church, and also the Synod of Kentucky, have appointed the 4th Thursday in January to be observed as a day of *fasting, humiliation and prayer*, by all our churches; permit the exhortation to go forth to all the churches of our Lord Jesus Christ, that they would on that day send up their cries in the ears of the Lord of Sabaoth for Great Britain.

"KENTUCKY."

LEBANON, KY.

Extract of a letter from the Rev. Samuel K. Sneed, to the Editor of the Western Luminary, dated Dec. 17th 1828.

"The revival still progresses in Lebanon. We had a sacrament there last Sabbath, (the 14th of Dec.) 16 were added by profession, and 2 by letter, and about 60 were on the anxious seats. Dr. Cleland was with me."

RUSH COUNTY, INDIANA.

For the Western Luminary.

Dear Sir,

I am happy to state that the Rev. Wm. Sickels, who came to this state the last summer, as a Missionary from the General Assembly, is now about making a settlement in Rush Co. Judging from what I know of the character of this part of the country, and the promising talents and devoted faithfulness of Br. Sickels, I am encouraged to hope that his location here will be attended by consequences of permanent and extensive usefulness in this part of the Lord's vineyard. I am gratified to have this intelligence to communicate, because I have been long labouring in this section of country almost alone, and now have the pleasing prospect of having the fellowship and assistance of one who is engaged in the same good work, with whom I can take sweet counsel—and especially because a knowledge of this fact will be gratifying to many of our Christian friends, who are desirous of emigrating to this part of the state. Many have been anxious to settle in this County; but could not endure the chilling thought of settling down with their families in a place where they could not enjoy the means of grace, and the ordinances of the gospel regularly administered. I do think that it is much to be regretted, and will be long regretted by many, that members of the church, in emigrating to new countries, have taken so little pains to embody themselves in such a way as to have a prospect of enjoying the means of grace. And those who are now coming to this state will do well to seek such situations as hold out the prospect of regular religious society. Rush Co. is eminently inviting as relates to the richness of the soil, the healthiness of its climate, the beauty of the country, and its waters, and the morality and respectability of its citizens in general. There are two organized churches including about 80 members, and the prospect of increase is encouraging.

Very respectfully, yours, &c.

SAMUEL G. LOWRY

REVIVAL AT LITTLE BRITAIN, N. C.

Extract of a letter to the Editor of the Richmond Visitor & Telegraph from the Rev. Henry M. Kerr, dated

Rutherford, N. C. Oct 29th, 1828.

On the first Sabbath of this month we had another communion season in Little Britain Church. It was a precious time, I trust, to many. We were permitted to receive 44 for the first time into the communion of the church. There were several others whose profession of faith and experience we had approved, and would have received, but they were providentially absent; one of which, however, was admitted last Sabbath at a neighbouring communion. Thus in about four months we have received into the communion of this church 119 new members. And you will perceive that these are not only brought from "the streets and lanes of the city," but from "the highways and hedges," when I tell you that, of these 25 received baptism, 12 on the last occasion: so that we can truly say, "The Lord hath done great things for us, whereof we are glad." The work does not seem to abate. Though so many have expressed their hope in the Saviour, the number of the anxious seems to be but little diminished.

On the Monday of our late meeting, more than 50, of all ranks, ages, and conditions among us, came forward to distinguish themselves as those who felt they were sinners, and saying in their hearts, "men and brethren, what must we do to be saved!" And I am truly happy to add, that the good work appears to be spreading, with considerable power, into our neighboring churches.

I have been in the ministry between 14 and 15 years, and can truly say, I have never witnessed such times as these. Within the last six months, I have been present at the organization of two churches, at the administration of the Lord's Supper 11 times, and the admission of about 200 members to our communion: and yet many are perishing for the lack of knowledge, and the work of converting souls from the error of their ways, seems, comparatively, to be only commencing. May the Lord send forth laborers into his harvest, of his own choosing, and carry on his own work, in his own way, until all our country, and all our world, be filled with his glory!

From the Philadelphian.

AFRICAN COLONIZATION.

We learn that Mr. F. S. Key, at the late meeting at the district court room, in a very able manner, commended the principles and interests of the American Colonization Society, to the understanding and affections of the Assembly, so as to secure the co-operation of some of our prominent *abolitionists*. After the address, the appointment of a Committee to bring the subject before the citizens and to solicit their contributions was moved and seconded and also that an address be prepared and published. The motion was unanimously adopted.

From a communication of a correspondent of the *Recorder*, who was present, we make the following extract, touching the opinions of Southern men on the subject of slavery:

"Mr. K. assured us, that this scheme was not one invented by mercenary slave holders to render their human property more secure.—On the contrary an important revolution has taken place on this subject in the South. Of Maryland and Virginia, at least, he could speak from personal observation. Well did he remember, when a boy, to have heard that a distinguished member of the Maryland assembly, asked leave to bring in a bill for the gradual emancipation of their slaves. Leave was refused, and although every body spoke well of the generosity with which he sacrificed himself to a noble cause, the bare proposal, *sealed his political existence*. But Statesmen and Legislators now make no secret of the absolute necessity of ultimate emancipation. It is spoken of at the corners of the streets, and almost all agree respecting it.—For his part, if he were requested by the legislature of his native state, to frame a law for the manumission of their slaves, he would say to them—Gentlemen, make no law.—Public sentiment, from which all our jurisprudence flows, is legislating on this

subject. It is already doing the work of abolition as rapidly as we could desire it to be done. It is emancipating those who are in bondage, with more rapidity than we can send them from the country.

To convince his auditors that this is really the state of feeling in Maryland and Virginia, he referred them to many facts by which the withering operation of slavery upon their social welfare, was too obviously illustrated, even for the inhabitants of these states themselves, to be blind to it. He compared the relative increase of the value of property, in Virginia and Maryland, with that which had taken place in Pennsylvania and New York. He contrasted the situation of those counties in these states, where there are but few slaves, with that of those where the coloured population is as numerous as the white. And he asked whether it were possible for intelligent men to be blind to the operations of a cause which could produce such widely calamitous effects! No. The people of the South are themselves for the most part in favour of abolition. But it must be gradual, and it must be voluntary--The character of the slave, and the circumstances and situation of their masters must be prepared for its approach, otherwise it will come to them as a curse, and not as a blessing"

From the N. Y. Observer.

LONG ISLAND IS SUPPLIED WITH THE BIBLE.

We have before us the thirteenth annual Report of the Long Island Bible Society, from which we learn the very pleasing fact, that *every destitute family on the Island has been supplied with a copy of the word of God.* Considering the extent of this field, which is not less than 1400 square miles, and the population, which in 1825 was 58,705, such a result, effected in a single year, is highly honorable to the Christian zeal of the Society which originated the effort, as well as to its numerous and faithful coadjutors. In Kings County 155 families have been supplied.—Queens, 451.—Suffolk, 396: making a total throughout the Island, of 1002; comprising, it is presumed, not less than 5000 souls. The chief amount of good resulting from this effort will not be known till the all-revealing day. But enough is known, even now, to compensate abundantly for all the labor, self denial and expense which has been incurred.

EFFICACY OF THE WORD.

The following relation, presents an affecting instance of the efficacy of the word of God on an old sinner. It is from the pen of a respectable physician in the town of ———, who is a devoted friend of the Bible cause. He writes as follows:

"About the last of August 1826, I was requested by a Mr. L. (a Universalist) to call at his house and see an aged uncle who had been confined to his room two years, and to his bed 18 months with the chronic rheumatism. Next day I called, and on observing a collection of books on the table in the parlor, I inquired of the lady whether they owned a *large family* Bible. She replied, 'We never owned a Bible'—I was then shown the way up to the small garret where lay the old sick man, whose furrowed face and grey hairs seemed to tell me that time with him would soon be no more. He pressed my hand and said he was glad to see me. I inquired into the history of his life. He said he was about 63 years of age; that he had lived a single life, and that he had left him by his friends a farm worth between 6 and 7000 dollars. By associating with bad company, he contracted the habit of using liquor to excess. He had been a drunkard many years, and had spent all his property at the intoxicating cup. He had not owned a Bible for 30 years, nor been inside a church for 15 years. I addressed to him some words of advice suited to his case. He said he was sensible he must die, and if there was a Judgment seat in the *uture world*, he could not be saved. The next day I called on him again. I offered to bring him a Bible on condition that he would read a chapter a day; he declined; I tried 20 verses a day; finally he agreed to take the Bible on condition that he should read five verses in a day. The next day I carried him the Bible, and the first night he read the book of Genesis through. The next morning, as I spake to him of the interests of his soul, he said, I was the only person who had conversed with him on the subject of religion for 30 years. A day or two after I called again, when he burst into tears, and said his soul was in distress, and that he could not sleep; that he felt he was a poor, guilty, helpless sinner, and that he had been praying that he might repent and have his many sins forgiven.

His health improved, and in six weeks he removed from this to another village. I heard nothing from him, but supposed from his previous habits and the invetersacy of his disease that he was dead. One day in the latter part of October last, about sun-set, as I was standing on the step of my door, I observed an old man approaching. He came up to me and took hold of my arm, and asked me if I was the doctor I answered yes, and invited him into my office, when he asked me if I knew him! I told him I did not. He burst into tears, and then with great earnestness stated that he was the old man (Mr. S.) that I attended in ——— a year ago. I immediately recognized him. I have come, says he, 16 miles, on purpose to tell you that my health is restored, and that that *Bible* you gave me *has saved my soul.* I am a new man. I can earn a comfortable living, and all I care about is, to fit my poor sinful soul for the kingdom of heaven. I carry that Bible in my bosom, into the field, and into my shop. I go to church regularly on the Sabbath, and have become a professor of religion. I thank God that I have been spared to taste of the bread of life at the eleventh hour." "Is not my word saith the Lord, like a hammer that breaketh the rock in pieces!"

AMERICAN BIBLE SOCIETY.

The receipts of this noble Institution during the last month, amounted to $7,269 94. Issues of Bibles and Testaments during the same period, 14,690 making since the beginning of May last, 134,121,—a number very nearly equal to the issues of all the previous year. If we add the issues of the present month thus far, it will make the number *greater* than during the whole of the previous year,—although the issues of that year were twice as great as those of the year preceding.

Information from many places at the South and West, gives reason to believe the good "work still goes on," and will continue its progress until every family in the land is in possession of the Bible. Reader! how is it with the County in which *you* reside?—*N. Y. Obs.*

AMERICAN TRACT SOCIETY.

The receipts of this Society during the month ending Nov. 15, amounted to $8,042 33, of wh ch $6,508 87 were donations. Of these $3,413 25 were from the city of New-York, chiefly on "the special effort," and $1500 from the Boston Branch to aid in the distribution of Tracts in the valley of the Mississippi. The total receipts of the Society since the first of May last amount to about $34 000. *Ib.*

NAVAL CHAPLAINS.

We are happy to learn that the Rev. Charles S. Stewart, late missionary to the Sandwich Islands, has been appointed Chaplain in the American Navy. He expects to embark at Norfolk, about the 10th of December, on board the Frigate Guerriere, bound to the Pacific, and among other places to the Sandwich Islands. He will there quit the Guerriere, and after visiting the several missionary stations, (which will perhaps occupy two or three months,) resume his labours on board the U. S. ship Vincennes, now in the Pacific, and return to the United States by way of Canton and the Cape of Good Hope.

The appointment of *such* men to the Chaplaincy in our Navy, is not a matter of course, and we trust will not be without the most salutary effects. We regard it, in the present case, with more particular interest, because of the shameful and outrageous conduct, at the same Islands, of the officers and crew of the U S ship Dolphin.—*Ib.*

FOREIGN NEWS.

From the N. Y. Mercantile Adv. Dec. 9.

LATEST FROM EUROPE.

The packet ship Brighton, Capt. Sebor, arrived last evening from London, bringing papers from that place to the 1st of November, and a Portsmouth paper to the 2d ult.

They contain accounts of the surrender of Varna to the Russians on the 11th of October. Some of the papers attribute the fall of this place to the treachery of some of the Turkish officers. It appears that the Captain Pacha refused to capitulate on any terms, but Jussuff Pacha, who had been employed with some other Turks in negotiating with Admiral Greig, put themselves under the protection of the Russians on the 10th, and resolved not to return into the fortress. When this resolution was known in the town, all the troops that were under the command of Jussuff Pacha, immediately laid down their arms; and during the night of the 10th, and on the morning of the 11th, they came in troops, with their commanders, out of the town to surrender themselves as prisoners of war to the besiegers.

After the garrison had in this manner dissolved itself, the Captain Pacha, who, with those that remained faithful to him, had fled into the citadel, requested to be allowed to retire unmolested with 300 men to the corps under Omar Virone. The Emperor granted this, on condition that he should either take the road by way of Pravati, or embark for Bourgas. Towards noon Deputies came from the town and requested permission to deliver the keys to the Emperor.

DUELLING DECLARED TO BE MURDER.—An attempt was made in the House of Assembly of the New-York Legislature, a few days since, to effect the striking out of the section of the law relating to crimes and punishments, which declares it *murder* for the inhabitants or residents of this State to fight a duel in another State which shall terminate fatally. On the question for striking out, the ayes were 28, noes 59. So it is likely to remain on our statute books, that *duelling is murder.* This is as it should be.—*N. Y. Obs.*

MORGAN TRIALS.—The Buffalo Patriot of the 25th ult. says: The Court of Oyer and Terminer for Niagara County had its session at Lockport last week. We understand from there, that Mr Mosely, the commissioner, attended with a view of bringing to trial the indictments heretofore found against King, Whitney, Baron and others, for the abduction of Wm. Morgan, but that the defendants severally swore off the trials, on the ground of absence of material witnesses.

An Anti-Masonic newspaper has been commenced at Hartford, Conn. The number of similar prints now known is stated at thirty-five, of which twenty two are in New-York.

Samuel L. Gouverneur, Esq son-in-law of Ex-President Monroe, has received the appointment of Post-master of New-York, in place of Theodrus Bailey, Esq. deceased.

The Governor of Florida states in his speech to the Legislature, that he believes, that Territory will be found at the next census, to contain an amount of population large enough for a State.

TRANSYLVANIA PRESBYTERY.

We are requested to give notice that a meeting of Transylvania Presbytery will be held in Richmond, on the last Thursday in January, at which time Messrs Brown and Forsythe are to be ordained.

MARRIED,

On the 10th inst. in Paris, Ky. by the Rev. N. H. Hall, the Rev. JOHN W. HALL, of Murfreesborough, Tenn to Miss CATHARINE P. THORNTON, of Paris.

In Philadelphia on the evening of the 2d inst. by the Rev. Dr. Skinner, the Rev. T. J. A. MINES Pastor of the Presbyterian Church in Maysville, Ky. to Miss SUSAN S. BLAIR, daughter of Samuel Blair, Esq. of Germantown, Pa.

On Tuesday evening, 20th Oct at Pancy Hill, New Jersey, by the Rev. Joseph H. Jones, of New-Brunswick, Rev. THOMAS L. JANEWAY, to Miss ANNA R. daughter of the late Col. Howell.

SYNOD OF VIRGINIA.

Extracts from the Narrative on the state of Religion within the bounds of the Synod of Virginia, adopted at their meeting in October last.

"Impressed as we are, not with the importance and value merely, but with the indispensable necessity of Sabbath Schools in the present state of our country—we rejoice to know and to tell the churches under our care, that these institutions are multiplying and growing in favor both with God and man—and doing much good to teachers and pupils and parents; and that those schools are most useful, which have been furnished with libraries, suitable books for which are published in Philadelphia, by the *American Sunday School Union*.

It is our privilege to record, that in several of our churches in each of the Presbyteries composing this Synod, there are some pleasing indications of the presence of the Holy Spirit in his gracious influences on the church and on the hearts of sinners. But while in these tokens of mercy we would rejoice, and be encouraged by them earnestly to pray that the few drops sent down on our thirsty fields may soon be increased to copious showers, we feel ourselves impelled particularly to notice the goodness and grace of God, as manifested to the churches in the counties of Prince Edward, Cumberland and Buckingham.

Among the fruits of this refreshing from the presence of the Lord, we would mention with gratitude the revival of pure and undefiled religion.

Nothing can with propriety be called a revival of religion in which christians are not made more holy and humble, and devoted to God, and denied to the world, more meek and actively benevolent, in short, more like Christ. We wish the churches under our care to know, that there may be excitement, yea, strong religious excitement, without a revival of religion. Such an excitement may be distinguished from a genuine work of grace on the hearts of God's people, by the disrelish which it begets for that preaching which tends directly to impress the conscience with a sense of duty, which distinguishes between genuine and spurious religious exercises—which inculcates practical piety and holy living. The character of this unholy religious excitement may also be learned from the spiritual pride, and intolerance which are generally its offspring; and from a contempt for sober order and a neglect of the plainest dictates of the word of God. Such was not the character of that work of grace in which we are called to rejoice. Those churches have been aroused—drawn together in love—and united in their efforts to promote the cause of Christ.—There has been an increased Spirit of liberality and christian benevolence, with a strong desire for religious knowledge. For such a revival we give thanks to God, through our Lord Jesus Christ.

But in this blessed work we not only have the evidences of a revival of pure and undefiled religion, there has also been a large accession of members to the body of Christ.—More than two hundred souls profess to have passed from death unto life. Amongst these are to be found persons of every age, and of almost every shade of moral character—a large proportion, however, are young persons, between the ages of fifteen and thirty years, and had been devoted to God in their infancy, and trained up by pious parents in the knowledge of divine things. Many of them were the best educated, most intelligent, refined and moral members of the community—seven of them were lawyers, and five physicians, men of high characters in the world, and of extensive influence.

In several places in the above named counties, this reformation is still progressing, and the number of converts still multiplying—we call it reformation, because, as the precious work extends, every species of vice hides its head, ashamed, so that in some neighbourhoods and villages where every day, and especially on the Lord's day, nothing almost was to be seen and heard but drunkenness and profaneness, now all is order and peace.

The character of this work has been every thing which the most enlightened and judicious friends of revivals could wish. No unusual or extraordinary means were employed to produce or increase excitement. There was nothing on the part of the honoured instruments employed in the work, but a simple reliance upon the sovereign grace of God, with special care for that grace, particularly on the part of the church for the children of the covenant, and a plain, faithful, and *affectionate* exhibition and pointed application of the distinguishing truths of the gospel to the consciences of the people, both in public ministrations and private conversation. With this constant and faithful application of truth, however, it ought to be known, that those who were principally engaged in the work took great pains to find out the character of each individual, so as rightly to divide the word of truth, giving to each a suitable portion. They also labored to exclude excitement on every other subject, so that the attention of the people might not be diverted from the one thing needful—a real change of heart.

This being the means employed, the effects were such as we might have anticipated, deep and pungent convictions of sin, succeeded by clear and satisfactory evidence of a sound conversion—and all without noise and confusion, or any thing to mar the beauty of God's work.

In the midst of this scene of divine operations stands the Union Theological Seminary—the child of many prayers, now beginning to be an object of intense interest to many of our churches. We joy in the privilege of assuring our brethren that, from that institution has gone out an influence, through the labors and prayers of its professors and students, that has contributed not a little in carrying on the work of grace. To the brightened prospects of the Seminary many of our brethren look with pleasing hope and fervent prayer that it may yet greatly bless our southern country."

From the Philadelphia Recorder.

WITHOUT GOD AND WITHOUT HOPE IN THE WORLD.

What awful emphatic words are these! Without God—the former of our bodies and the father of our spirits; from whom cometh "every good and perfect gift;" "whose favor is life, and whose loving kindness is better than life:" without his blessing in prosperity, so that it cannot but prove a curse to us: without his comforts to refresh our souls in adversity: without him "who sticketh closer than a brother" when we are bereaved or forsaken of our earthly loves: without him in sickness "who is touched with the feeling of our infirmities; who knoweth our frame, and remembereth that we are but dust:" without "the light of his countenance" to illumine the dark "valley and shadow of death:" without him in the future world "in whose presence there is fulness of joy, and at whose right hand there are pleasures forever more."

"Without hope," that blessed comforter—that heavenly guest, whose presence can cheer and support us in seasons of the deepest, darkest sorrow, and without which life is absolutely insupportable, even when surrounded by every joy which earth can give. Without hope in life—without hope in death. For what are the choicest, fairest, dearest hopes of earth? "The wind passeth over them and they are gone;" "like as a dream when one wakes, so do they flee away."

And who are those "poor, and miserable, and blind, and naked?" They who "will not come to Christ, that they may have life." For this is emphatically the condemnation, that "light is come into the world and we have chosen darkness rather than light." But shall we choose it for ever? Let us remember that the choice we make now, determines our everlasting destiny. If we contrive to make life endurable in this world without God, will it be possible to do so in that which is to come? If we are in this wretched condition, "without God and without hope in the world," what infatuation and madness not to lay it seriously to heart, and earnestly desire and seek after deliverance from it. We have tried every other source of happiness, and have been disappointed; let us now with still greater earnestness seek after those joys of which they alone are partakers who are the sons and daughters of the Lord Almighty.

THE ONE THING NEEDFUL.

A young man, the second mate of a vessel, who had recently married in New-York, died on the coast of Callao, where a brother had died about a year before. While in usual health, he told his companions, he should not live to pass that place. Some months before his death he wrote a letter to his wife, from which the following is an extract:

"Remember, my dearly beloved, the conversation which I had with you the night before we sailed; recollect that religion gives a balm for all the thorns that pierce, for all the pangs that rage; religion heals every wound, and comforts us in every affliction; it fits us for death. Behold the religious person on his deathbed, how calm and how easy he is; and then turn your attention to the wicked, and see how miserable he is. Neglect not, therefore, the service of the church, but go to it as often as you possibly can. Whenever you lay your head upon the pillow pray to Almighty God for deliverance from all wickedness, for forgiveness for your past sins, and thank him for all his goodness to you, and in a short time, prayer and a religious life will become a pleasure to you It is never a burthen. I long to be with you, and join and assist you in these affairs. Think how great a pleasure it may be to both of us to pray for each other's welfare, and perhaps see our prayer's answered."

Three seamen indulge the hope, that during the past month, they have obtained the pardon of their sins through the merits of Christ, and grace to enable them to lead a new life. The circumstances are interesting, and may be detailed hereafter, if they prove to be true converts to the Saviour. One of

them is a son of a Captain, who has for many years been a professor of religion.—*Sailor's Magazine.*

A LEAP IN THE DARK.

[Furnished by a Clergyman.]

In my pastoral visits, in the town of ——, where I was then residing, I called upon a family,—with the father of which this was my first personal interview. He was a man of interesting appearance, and his countenance was highly expressive of intelligence. His age about 40, and around him clustered the young immortals committed to his care.—He was a little indisposed, and was perusing some volume, I suppose, of history. He readily laid it aside, and with much apparent cheerfulness, answered my inquiries concerning his soul. In the course of our conversation, he made the following disclosures. He said, "I cannot receive the Bible as a revelation from God." Why can you not? "There appears to me not sufficient evidence." Do you find sufficient evidence against it, that you dare reject the Bible? "No, I can neither receive nor reject it." How long have you been in this state? "Several years." And have you examined into the evidence adduced to prove the authenticity of the Bible? "I have searched and read every thing I could find—I have made it a great study; but here I am, in perfect uncertainty." Do you feel happy in your present state? "No, I am a wretched man—I wish I had the consolations of those who can believe the Bible." I said to him, "then it is honestly the case with you, that you doubt whether there ever was such a person as Jesus Christ, or any truth in his words recorded; doubt concerning a future state, a heaven or a hell in the coming world?" "Yes, that is my case, but I can't help it!" Should you die, sir, this night, where do you think you would go? He replied, "I must answer you in the words of Gibbon: 'It would be taking a leap in the dark.'" I left the man as I found him, and went away with the impression, his was a hopeless case.—About six weeks after I was called to visit the same man, and found him in very different circumstances. He was on his death-bed, sinking under the power of a fatal disease. His sentiments and views were also changed no less than his circumstances. I took him by the hand, and asked him what he wished me to do? He replied, "I wish you, sir, to pray with me." And for what shall I pray? "That I may have repentance, and preparation for death." Do you think, sir, that you are soon to die? "Yes, die I must." Have you now any doubts concerning the truth of the Bible? "I have no doubts of its truth." Can you rest upon the Saviour? "I have no interest in him." Will you not pray to him? "I cannot; will *you* pray *for me?*" Can you not repent? "No, my heart is hard as a stone." Poor man! the honest hour, the trying hour had now come, and his infidelity was gone. How changed the sentiments! how changed the views of this man, from what they were when I saw him before! *Then*, a frank and acknowledged sceptic; *now*, a convinced, yet impenitent sinner. *Then*, he could not believe in Christ, or revelation, for want of evidence, *now*, his reason is most fully convinced, yet no new evidence has been brought to his mind. Sad hour, indeed, to be convinced of infidelity! I kneeled by his bed and tried to pray that faith and repentance might be given him. After prayer, I talked with him again; but could learn nothing better. The next morning a message come for me: Mr. —— is dying; will you go ——? I went, but it was too late to do him any good; and I stood and looked upon, while the spirit took that dreadful "*leap*" into the eternal world. Surely it was "*a leap in the dark!*" "It is a fearful thing to fall into the hands of the living God."—*Home Missionary.*

PETER'S WARNING.

It is said that Peter, after his fall, never heard the cock crow without being overwhelmed with grief. It reminded him of the confidence with which he professed his attachment to Christ,—of the struggle which took place in his mind between his love for his Saviour and his fear of danger,—of the cursing and swearing with which he finally denied his Lord,—and of the tempest of grief which arose within him, when he went out and wept bitterly.

I never hear the coming of the day announced by the cock crowing, without thinking of Peter. "Another day is approaching with its cares and temptations and trials,—every hour will bring with it some new danger; the vows of God are upon me; the adversary is on the alert; God is to be served, and the interests of the precious soul to be secured, and the honor of my Master is to be up held in the presence of a wicked world. Perhaps I may this day bring reproach upon religion by an ungodly walk and conversation; I may be left to deny my Saviour; I may become a traitor to his cause, and the enemies of Christ may rejoice at my fall. But it is impossible! So thought Peter; *I am ready to die for his sake.* But the little maid met him; he denied his Master, and went out and wept bitterly. —*Ferne.*

WHO IS SUFFICIENT FOR THESE THINGS.*

Earnestly as I should wish a son of a mine to be a minister, yet I tremble at the idea of educating and devoting a son to the sacred profession, without a previous satisfactory evidence that his own soul was right with God. Without this, you and I should be guilty of a most awful sin in his sight. To any, and every other good profession, trade, or occupation, it may be lawful and expedient to fix with some degree of determination, long before entering upon it: but the ministry is an exception. Even St. Paul himself trembles, "lest, when I have preached to others, I myself should be a cast-away." I consider personal religion, accompanied and evidenced by personal conduct, to be indispensable in the individual, before either he, or another for him, fixes on the ministry for his profession. And I will not hesitate to say to *you*, that, honored and happy as I should feel in being permitted to see you a faithful preacher of righteousness, adorning the Gospel which you would proclaim to others;—yet without this, I would rather a thousand times see you a mason, or in the humblest capacity in life. I know what the office is, and a penitent sense of my own deficiences, teaches me to be fearful, and to tremble for those of others: how much more so in the case of a child?

*From the Memoir of Leigh Richmond.

THE KINDNESS OF PROVIDENCE.

Some days ago, at a dinner-table in this city, the conversation happened to turn upon *weak eyes*, and the colors best adapted to favor them.—This point being determined, a gentleman alluded to the *kindness of Providence* in spreading the whole face of nature with a mantle of green, instead of some other color, of a less mild and soothing nature.

"Yes, but"—inquired a gentleman opposite—"how will you reconcile your theory with the fact, that in high latitudes, the earth is half the year covered with a substance so bright and dazzling as snow?"

For a moment there was a painful suspense. The two facts seemed exactly to balance each other, and the whole company were expecting the argument would be given up, or the ground changed,—when the gentleman to whom the inquiry was addressed, presented an explanation which appeared as new to himself, as it was satisfactory to all present.

"You will observe, sir," he replied, "that the ground is covered with snow precisely in those latitudes where for half the year the nights are long and tedious, and in *that part* of the year when the nights are longest. So low, at that season, is the course of the sun in the heavens, that by day the reflected light is seldom painful, while by night it supplies the absence of the moon. If snow had the hue of vegetation, (to say nothing of the unvarying sameness,) how many would perish in endeavoring to trace the dark, pathless roads of a northern clime, in the solitude of a winter's night! How distressing would be such long-continued darkness, in the midst of cold and storms! I think, therefore, that the goodness of God is not less manifest in giving to snow a brilliant *whiteness*, than in clothing vegetation with a livery of *green*."

The objector acquiesced,—and all seemed impressed with the thought, that since we can see *so much* of the Divine beneficence, we ought always to presume that any indications to the contrary are only *apparent*, and might easily be explained, were our knowledge as extensive as our curiosity.—*N. Y. Observer.*

CHOCTAW MISSION.

In a letter dated 11th of September, Mr. Kingsbury writes.—"Last Sabbath was an interesting day at Mayhew. Six persons were admitted to the church: two Choctaws, one white man and one coloured man living in the nation, and two white persons from the neighboring white settlements. I think we have solid ground for saying, that our prospects in this part of the nation are more favorable than they have been at any former period."—*Missionary Herald for December.*

Flatter not yourself in your faith to God, if you want charity for your neighbours; where they are not both together, they are both wanting; they are both dead if once divided.

All supposed experiences that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.

It is well that we are born babes in intellect. Could we understand and reflect upon one half of what most mothers at that time say and do to us, we should draw conclusions in favor of our own importance, which would render us insupportable for years. Happy the boy whose mother is tired of talking nonesense to him before he is old enough to know the sense of it!

The mind is like a trunk; if well packed, it holds almost every thing; if ill packed, next to nothing.

Poetry.

JESUS REIGNS.

Hear the royal proclamation,
The glad tidings of salvation;
Published to every creature,
To the ruined sons of nature.

CHORUS.

Jesus reigns, he reigns victorious,
Over heaven and earth most glorious:
Jesus reigns.

See the royal banner flying
Hear the heralds loudly crying;
Rebel sinners, royal favour
Now is offer'd by the Saviour.
Jesus reigns, &c.

Here, ye sons of wrath and ruin,
Who have wrought your own undoing;
Here is life and free salvation
Offered to the whole creation.
Jesus reigns, &c.

'Twas for you that Jesus died,
For you he was crucified;
Conquered death and rose to heaven;
Life eternal through him's given.
Jesus reigns, &c.

Turn unto the Lord most holy,
Shun the path of vice and folly;
Turn or you are lost forever,
O now turn to God your Saviour,
Jesus reigns, &c.

Here is wine and milk and honey,
Come and purchase without money,
Mercy, like a flowing fountain,
Streaming from the holy mountain.
Jesus reigns, &c.

For this love let rocks and mountains,
Purling streams and crystal fountains,
Roaring thunders, lightning blazes,
Shout the great Messiah's praises.
Jesus reigns, &c.

Shout, ye tongues of every nation,
To the bounds of the creation:
Shout the praise of Judah's Lion,
The Almighty King of Zion.
Jesus reigns, &c.

Now our souls have caught new fire,
Brethren, raise your voices higher;
Shout with joyful acclamation,
To the Prince of our salvation.
Jesus reigns, &c

Shout ye saints, make joyful mention,
Christ has purchased our redemption;
Angels shout the joyful story,
Through the brighter worlds of glory.
Jesus reigns, &c.

MISCELLANY.

THE SABBATH DAY.

A Memorial, of which the following is a copy, is now in circulation in Kentucky. We hope every friend of the Sabbath, into whose hands a copy may fall, will make an immediate effort to procure as many signers as possible, in order that a strong expression of public sentiment may be sent up to our Representatives in Congress.

MEMORIAL.

To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled.

The undersigned, inhabitants of Kentucky, beg leave, in the following Memorial, respectfully to represent—That the transportation and opening of Mails, and the delivery of Letters and Newspapers from Post Offices, on the Lord's day, are practices injurious to the morals, and consequently dangerous in their influence upon the civil institutions of this country. Fourteen years ago petitions and remonstrances were presented to Congress from the inhabitants of various States and Territories of this confederacy, detailing the evils resulting from the practices complained of, and urging upon the Representatives of the people the obligation of abolishing them. These applications were referred. it appears by the records of Congress, to the Post Master General; but it does not appear that he felt as if public opinion would support him in yielding to the prayer of the petitioners, as he is in part empowered to do by law. The question appears to be one of too great magnitude for the Head of a Department to decide upon, without the Congress of the United States having given it an expression of their opinion. This might have been a reason for the Post-Master General's not acting upon the petitions referred to him; but it is believed that another difficulty arose from the fact of the nation being then involved in war, which rendered it inexpedient, in the view of Congress, to correct the evils at that time. Since that period, the evils resulting from this violation of the Sabbath have increased from year to year, until they have reached an extent alarming both to the friends of morality and of a free government. Your Memorialists have witnessed this increasing immorality with deep regret and solicitude, and they are constrained to believe that it is in vain for the friends of good order to attempt to protect this holy day from desecration while the Government allows the Mails to be carried on Sundays, and requires the Post Masters to deliver Letters, Papers, and Packets "on every day of the week." We feel that we have a right to look to the Government of our country for example; and that those whom the people have clothed with power will not permit a practice which is continually undermining the morals, and consequently endangering the liberties of the nation.

While the mails are transported on the first day of the week, there will be much unnecessary travelling, the post-offices will be opened, the news rooms thronged, workmen employed in printing-offices, expresses sent in various directions, and the attention of large portions of the community withdrawn from a becoming reverence of the day to be occupied with secular concerns. Your memorialists deem it unnecessary to urge upon the Congress of the United States the obligation of observing the Lord's day, or protecting the people in their religious privileges, and of the baneful consequences of practices which, under the sanction of government, is an apology for every other violation of the Sabbath by individuals. They may, however, be permitted to state, that the government of God is recognized in this Christian land; that the observance of the Lord's day is enjoined by divine authority, and that history furnishes abundant evidence that a general disregard of it involves the destruction of civil liberty.

The Memorialists do not think it will be expected of them to reply at length to the arguments used in defence of transporting and opening Mails on the Sabbath, and the delivery of Letters and Newspapers at Post-Offices, as the Honourable Bodies addressed will at once perceive that an entire suspension of secular business on that day would operate impartially on the whole community; that experience demonstrates that the rest of one day in seven conduces alike to a vigorous prosecution of business and to a healthy moral tone; and that the whole array of arguments in favour of breaking the Sabbath is answered by the solemn truth, that the violations of this holy day are contrary to the laws of God, and detrimental to the physical, civil, and moral good of the people. It is under a full conviction of the importance of the Sabbath, of its extensive violation by government and individuals, and that a perseverance in its abuse involves the ruin of both, that your Memorialists deem it their solemn duty respectfully, but earnestly, to urge upon Congress to put an end to the transportation and opening of Mails on the Lord's day, and the delivery of Letters and Newspapers at the Post-Offices. We would hope, too, that the members of our government, by their conspicuous example, in this regard, by their cogent arguments in the halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the Seat of Government, in the army and the navy, in all the public offices, and upon the highways of our land, will exert a powerful influence in checking the immoralities named, and in protecting an institution which is more efficacious in perpetuating the blessings of a free government than the best laws ever framed by the wisdom of man.

And your Memorialists, as in duty bound, will ever pray.

YALE COLLEGE.

From minutes which we have been permitted to take from the College Catalogue, now in press and soon to be issued, our readers will learn with gratification that it was never more in favor than at present. It was certainly never more entitled to it, if internal tranquility, and an unceasing, undeviating ardor in the pursuit of its great ends, make out a claim to favor.

The number of members in the several classes is exhibited in the following abstract.

Senior Class,	79
Junior,	74
Sophomore,	89
Freshman,	83
Total in the academical class	325
Theological Seminary,	54
Law School,	20
Medical College,	70
Resident Graduates,	6
Reli. Int.] Total,	475

A SAD MISFORTUNE.

A farmer from —— county, (Va.) a few weeks since, embarked from the mountains for the low country with a cargo of whiskey—Dr. Beecher's "liquid fire," intending to furnish the good people of the eastern shores with their annual *quantum sufficit* of this universally approved Panacea, and fill his pockets with cash, into the bargain, by the speculation. He "waggoned it" many a weary day—found no sale, or but a very poor one, at best, for his cargo, and finally returned much disheartened at his ill success. He complained sadly that he could do nothing, for he had fallen, he said, every where he went upon a *string of these Temperance Societies*"—Vis & Tel.

Historal fact—*Mr. J. Taggart* was elected a Senator from the county of Columbiana to the second General Assembly of the State of Ohio. He appeared and made the necessary oaths, and took his seat. In a few days he became melancholy, which soon progressed to insanity. In his insane ravings, he disclosed that he was not thirty years of age when he took the oaths of office and his seat; and that his conscience upbraided him with the commission of perjury, in taking an oath to support the Constitution, and at the same moment taking a seat in violation of its provisions. From this insanity he never recovered, and survived its commencement but a few months—*Cin. Gaz.*

Shocking barbarity.—One of the most shocking instances of inhumanity, we have ever heard was communicated to us by a respectable female. In a lane leading from Church st. one of the neighbors had been annoyed for two or three days by the crying, and afterwards moaning, of two children in an adjoining house. Upon entering the house to investigate the cause, a hearty, lusty woman was discovered sitting on the lap of a man, and every thing around indicating the abode of wickedness and cruelty. After a search for some time, the children were discovered in an upper apartment, coiled up in a parcel of straw, one a *nursing child of about eight months old, and the other apparently about two years, deserted by the inhuman mother, and both starving to death!* A few hours more and relief would have been to late. The oldest child had not strength left to raise its head. It was the intention of the mother, we understand, to rid herself of her troublesome burthens, and starving was the means designed, as the better way to elude justice.

Albany Christian Register.

The Corporation of New-York have appropriated $500, as a donation to Joseph Lancaster, author of the Lancasterian system of instruction, who was suffering there from poverty.

I have recently read with attention and interest a late publication, the title of which is "Manton, or Dialogues between a Parent and children on some of the duties, amusements, pursuits, and relations of life."

This little volume contains much useful information, and is peculiarly adapted to the use of parents, and young persons of every discription,—the stile is plain, but strong, the composition and sentiment shew that the author, has been much in the habit of thinking closely and deliberately on the subjects about which he writes.—Such works are needed in our country, and should be purchased and read by persons of all discription; N. H. HALL.